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ence, and aid must be given the workmen by means of suitable appliances, training, and discipline provided by the employer. The test of quality is strict inspection. The piece rate may be varied with the ratio of the perfect to the imperfect pieces turned out. The pay will then depend on the quality as well as on the quantity. Gang piecework has the merit of being co-operative and of being adaptable to situations where ordinary piecework would not apply well. The gang is paid the piece rate, with a division according to a pre-arranged basis. The book discards other wage systems very generally approved by writers on scientific management. Chap. v illustrates the application of time study to the clerical force, while chap. vi aims to apply scientific principles to the whole force in labor reward.

In the remaining chapters the scene shifts from labor efficiency to that of the organization. It is pointed out that as a rule the lack of efficiency in a plant is in the main more fairly charged against the organization than against the workmen, unless it be in a case where labor organization interferes with the introduction of incentives. Efficiency in organization means a constant planning of work in detail, an effective preparation according to the plans, and a persistent following up of the plans by functional organization. Efficiency in organization is the result of educated common-sense. The manager who would reorganize for efficiency must not be alarmed to find the non-productive costs larger than under the traditional system, for efficiency methods will in the end bring about great total-cost reduction. The executive must increase his own expenses intelligently and scientifically in order to save greater amounts through reduction in other elements of cost. Equally important is the discovery of the true relation of the cost of production to the quantity of production. That is, the executive must be brought close to the facts that can be had only through the instalment of a right and effective cost system. The method of installing a cost system is illustrated in chap. ix. In the concluding chapter the point is made that all the foregoing principles are intimately related to the fundamental necessity of "efficiency will" as the driving force in efficiency practice. Efficiency is first of all a state of mind, which recognizes the value of organization, study, records, and expense. It involves a determination of the executive organization to co-operate energetically. To produce "efficiency will" is the task of the efficiency engineer.

Christianity and Politics. By WILLIAM CUNNINGHAM. Boston: Houghton Mifflin Co., 1915. 8vo, pp. xi+271. \$1.50.

The war has brought revivals of nationalism and religion and given importance to questions of international relations. Dr. Cunningham is competent to write on these topics, and his book, dealing as it does with the bearing of Christianity on practical politics, is both timely and suggestive.

The early chapters give a historical account of the means by which the various churches have brought their religion to bear upon political life. They describe the great attempt of the Papacy to dominate the secular affairs of Christendom, the failure of the English church to direct the politics of England, and the similar endeavor of Presbyterianism to establish a theocracy in Scotland. Then follows an account of the independents who asserted the supremacy of conscience. The author shows that the attempt on the part of the church to dominate the state is doomed to failure, whether it employs an ecclesiastical system of ceremonial and tradition or an appeal to the supremacy of the Scriptures. On the other hand, the assertion of personal rights as made by certain independents, the Quakers for example, condemns much that seems absolutely essential to the very existence of a Christian polity, and fails as a guide to the democratic citizen. "We cannot discuss the duties of the community intelligently unless we regard the community as an organic whole which has a life and duties of its own, and not merely as an aggregate of independent atoms." He says that it is the duty of the church to instil into the individual a sense of responsibility for the use of his time and possessions—the sense of a duty to work diligently and a sense of trusteeship in the use of wealth.

Dr. Cunningham insists that the church is not a mere auxiliary to the state and that it should not enter directly into politics. National and international strife are due to class and national interests arising from greed and jealousy in individuals. Though state and interstate machinery may be of assistance in the establishment of harmony, they can never do away with personal blemishes. A polity founded upon individual interests will be self-centered—an ever-threatening ember that winds of selfishness will in a moment fan into blazing strife. "It is by consciously endeavoring to foster the sense of personal obligation that the church can best co-operate with the state. This is the specific contribution which the church can make to the welfare of the community."

From this one can deduce the author's general position as to the policy of extensive state interference in national life and the efficacy of arbitration and treaties in international affairs. That peace will come with increased ramifications of international trade the author considers a mere assumption; so long as the sense of personal obligation is absent strife will break out. As regards the church's attitude to war, he says: "Recourse to war may be essential for the preservation of national life; participation in it may be a national duty. But for a country to engage in a war light-heartedly, or to treat it as an excuse for the indulgence of cruel and cowardly passions towards a peaceful population, is to disregard Christianity altogether."

To one who has trusted in tribunals and legislation to right the wrongs and keep the peace the book is likely to be disconcerting and discouraging. It bids us not to look for peace until the sense of personal obligation has been fostered; there is no royal road. Incidentally it warns us against placing too much confidence in state action as a means of regenerating the individual.